795 Lastly, my followers must immediately slaughter all their cattle, sheep, and goats. When this is done, I will provide them with as many more as they want from the Lake." Having said this, the snake disappeared into the lake.

Onyango soon set about spreading his gospel and, as was natural with so attractive a programme, it was not long before he had a considerable following. They were divided into what may be described as two Degrees. The First Degree consisted of those personally "called" [786] in very much the same way as Onyango had been " called." They were all men, mostly older men and the heads of Bomas. The "call" consisted in their throwing some kind of fit, possibly an ecstacy of religious exaltation, during which words poured from them in an un- [791] intelligible torrent. They became the priests and were in tremendous demand as witch-doctors since they soon were invested with, or themselves assumed supernatural powers.

761 For example, they were reputed to be able to recall to life a dying person or one who had just died. The procedure here began with the 795 priest's acceptance of a goat as his fee. The patient, or corpse was stretched on the ground and lightly covered with freshly cut grass, some of which was twisted into a thick rope round the neck. This rope was called " Buombwe."

The goat was next sacrificed and its blood sprinkled over the grass, the while the priest called loudly on Mumbo to save the dying man or to restore to life the corpse—as the case might be, generally with but indifferent success.

795 The Second Degree consisted of all the dependants, male and female, of those especially " Called " by Mumbo himself, and also any other people who, although not specifically " Called," chose to join the cult.

795 At sunrise and at sunset all Mumboites stand facing the sun with the first finger and thumb of each hand meeting to form a circle and 788 held up to the eyes like binoculars. Having gazed at the sun intensely until they are completely dazzled, they stretch out their arms towards 782 it and break into rapid and often unintelligible prayer. This is interesting in that the ancient Luo religion was—and in places still is—that of sun worship. Occasionally when they feel like it they also pray thus to the Lake, and even, it is said, sacrifice cattle, throwing the meat into the Lake to the crocodiles.

795 As was to be expected from a retrogressive religion which not only encouraged but ordained idleness and uncleanliness, it was not long 782 before its adherents, having nothing to do or to think about, began to indulge in unpleasant practices which the normal Jaluo, however 89A uncivilised he might be, held in abhorrence. The communal enjoyment of women, including incest, bhang smoking, sodomy, and even bestiality, all made their appearance, though these practices seem to

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have been more common in South Kavirondo whither the cult had spread and had been received with enthusiasm.

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The priests started " schools " which they usually placed on hill-tops, and in the best proselytising traditions, attracted potential adherents by giving feasts of their slaughtered cattle. They also built here and there what might be called groves or places for the worship of Mumbo where sacrifices were made to the accompaniment of many obscenities and dancing.

In some of these Groves were wooden idols, one of which has been presented to the Natural History Museum by Mr. C. M. Dobbs, late Provincial Commissioner for Nyanza Province. This practice of constructing sacred Groves to Mumbo and erecting idols is interesting since all the people who were questioned about this cult said definitely that such things had never been commanded by Mumbo himself. True, he had said that there were to be sacrifices made to him with dancing to the accompaniment of drums and bull-roarers (without musical accompaniment), but he meant them to take place in each boma. No instructions had been given for groves or idols.

An extract from the report of the District Officer who found the idol is worth inserting at this point:—

" . . . .The meeting place of the cult consisted of a beautifully swept enclosure adjoining the High Priest's Boma and capable of seating some two hundred people. From the next boma to that of the High Priest ran a made path, four feet wide and trenched at the sides . . . . The enclosure was surrounded by a well-built dry stone wall. In the centre was a little semi-open hut about six feet in diameter, finished with white mud . . . . There was no door, it appeared symmetrical all round, thus:—

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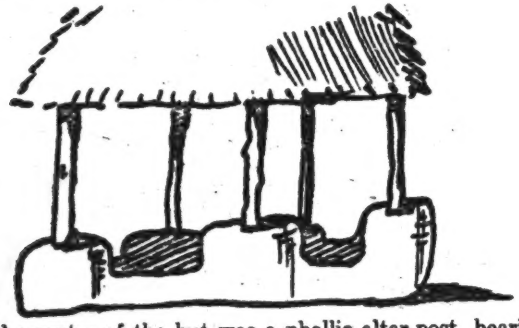

" In the centre of the hut was a phallic altar-post, bearing traces of blood-stains . . . . The High Priest's daughter produced some unpleasant animal relics from a hole in the wall in the enclosure. In the Western corner a bush plant (Nyaluthkoth) had been planted. . . .

19:Wilson E-5 (ca. 1950) 1960
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avoid the immediate consequences and as a result war broke out between the people of Seme and the people of his tribe, Ugenya. After many years of intermittent and bitter warfare the elders of both tribes met to settle the dispute. Their solution was as follows: because the elder who lost his son did not have an unmarried son to take a woman of the killer's clan, and because the killer's minimal lineage did not have a suitable daughter to give in marriage, it was decided that the killer should marry the daughter of the deceased's father, and through her raise seed to the dead man. The killer, contrary to custom but as part of the settlement, was forced to live at the home of his bride and was subsequently adopted into the clan of the deceased. It is interesting, however, that the eponym of the clan which today traces descent from this couple is the bride, Kia, and not the killer or the deceased. It is, to my knowledge, the only clan in Luo which has a woman as an eponym, but then she was apparently regarded as a male by her contemporaries.

This background was given to provide the reader with some idea of the Joluo attitude to homicide. Deeply ingrained is the notion that life goes on after death on earth—that ancestors in the spirit world are able to influence the lives, conduct, fortunes, for good or evil, of their descendants. Ghosts are more likely to be benevolent if they can count numerous descendants on earth and extremely malevolent if life on earth was cut short by violence or unnatural death by war, accident, or suicide. The ghosts of the latter are believed to be more difficult to deal with than those of ordinary spirits of old men or women. The more descendants a ghost has, the higher its status in the afterworld, and therefore the greater its pleasure and benevolence.

The Joluo had developed several devices to deal with cases of homicide. A wife could be married in the name of a murdered youth to raise seed to his name, to placate his spirit and to continue his line for posterity. A young adolescent woman who died was deflowered by a stranger (*jokawiny*)

19:Wilson E-5 (ca. 1950) 1960
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because a ghost of a virgin who has reached puberty was regarded as extremely dangerous. The defloration, still practiced in parts of Luo today, was regarded as satisfying her natural desire to bear children.

The spirits of warriors killed in battle were placated by the tribe as a whole in ceremonial and ritual held at the borders of the tribal land (*thim*) by *poro bilo* and *tero buru*, where sacrifices were made and the tribal ancestors placated to welcome the ghost of the hero. The affair became a tribal responsibility, whereas normally death is regarded as a responsibility of the family or minor lineage segment.

A person who found the body of a man or of a woman would commence wailing as a closely related mourner. If the body turned out to be that of a person among whose clan the finder could marry, then a wife or husband was found for the finder in the belief that the spirit of the deceased planned and directed the discovery of the body to the end that the group of the finder should be united in marriage with that of the deceased.

Witches, if caught in the act of "running about at night," were killed instantly and with equanimity. The body of a person killed as a witch was mutilated by driving a stake into the rectum after which the body would be thrown into its village. An old custom still associated with this is the insistence of the relatives of a woman who died suddenly, or inexplicably, to examine her body for signs of having been a witch. Female witches are believed to be trained by their husbands to run at night with them and, because they are weaker, are frequently caught and killed. Bride-wealth may not be reclaimed or, if not finally paid, must be completed by her husband if a woman is killed under these circumstances.

Accidental deaths are regarded as having been inspired by the ancestors, and therefore require placation of the spirit of the ancestor divined as having been responsible. Deaths from sickness are believed to come from many causes, the chief of